

THE  
Decency & Order  
OF  
CHURCH  
AND  
STATE,  
AS NOW ESTABLISHED,  
Asserted in a Late  
Visitation Sermon.

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L O N D O N:  
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## I CORINTH. CHAP. 14. VERS. 40.

*Let all things be done decently, and in order.*

**N**OW adays, when Wit and Fool, Papiſt and Fanatick; are the conſequents of Whig and Tory; thoſe exotick and opprobrious Nick-Names, and mens Principles are rather tryed by the Verdict of an *Ignoramus* Conſcience, than by God and their King, Religion and Loyalty. When he paſſes for a Pro- teſtant big enough, that ſtands up for the ſafety of himſelf and his lawful Succeſſors, that thinks he hath Liberty and Property worth Inſuring; a Religion or Interelt, **A Good Old Cauſe**, or a New Commonwealth worth promoting; which the *Turk* and *Tartar*, the *Jew* and *Jefuit*, the *Black-moors* and *Indians* have as well as ſuch: When right Dominion is founded in the power of Grace; according to that Whiggish *Machiavel* of *Malmſbury*, *Mr. Hobbs*; and Grace depends upon ſucceſs, and that upon Predeſtination, according to the *Epilep- tick half-Moon Doctrine* of diſſenting *Mahomet*: **B** When

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When the *Extempore* men are for arbitrary Consciences, as well as arbitrary Prayers ; not stinting the Spirit either in Church or State, but to be govern'd by a Law that gives them liberty to do what they please, making their Governours in Church and State, like the Prophet *Dauids* Idol, *that has a mouth and speaks not, eyes and sees not, ears and hears not* ; meer Statues, Figures, and Political Nullities ; when Churches are debauched into Renegado Conventicles, and Clubs into Associations, the counter-parts of the Old Covenant ; no wonder that our *Decency and Order* is debauched too: No wonder that the *English* man verifies his Proverb *viz.* (That he is one that never knows when a thing is well, by thus doubling and disguising, chopping and changing his Laws and Religion : So he swaggers against the *Pope*, 'tis no matter though he be for *Mahomet*, or *Menitto*, *i. e.* in *America* the *Indian* God : Though he be against the Trinity, Christ and God ; *i. e.* be he *Socinian*, *Quaker*, or *Anabaptist*, so he hold, that the End, does hallow and justify the Means. The very name Protestant, in its Composition, does correct and antidote the malignity and poison of all wickedness, though the main Ingredient may be a Dose of *Jesuits* Powder ; by such popular general Notions, true Protestants are only a Commonwealth of men composed of all Religions whatsoever,



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soever, provided they do but side in a common opposition to the Church of *Rome*. And it was just with the **Forty One** Puritans, as it is with the Whigs now; they are all but one Chaos and Faction, made up of an Oglio of Seven or Eight Score Religions; and if we take Protestants in the Latitude and Comprehension with our Dissenters, they are not so much a Religion, as a Party; a Church, as a Commonwealth; a meer *Rare Show*, cloak'd and shaded over with the imaginary Scenes of a Landskip'd Conscience, whilst they are hag'd out of their wits with the visions of Antichrist and Predestination, strong impulses and fortunate in-comes the Factious Wheedles and Enthusiastical Whimseys of **Forty One**.——'Tis true, the name Protestant was at first derived from the Protestation entred against the Decree of *Spires*, in the Year 1529. and by Protestancy, in its original extent is signified and commonly meant, a Separation of Christians from the Communion of the Church of *Rome*; but to oppose Errors on the one hand is not enough, unless we preserve our selves clear and free from Corruptions on the other. And it was the Reformation, not the Protestation that settled and established us upon a true *Medium* betwixt the two extreams of Superstitious

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Tyranny

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Tyranny, and Fanatick Anarchy; and the former, by the Providence of Heaven, introduced and made way for the latter. And it is the Reformation, *i. e.* The Uniformity and Canon, the Articles and Constitutions of our Church, its Decency and Order by Law established, that we must stand to, and regulate our selves by; for the understanding of which general Rule, we need only refer our selves to the Act of Uniformity, the Rubrick and Method of our Liturgy, and the Articles of Visitations, which have so well provided for all parts of our Offices, that we have nothing to do but to observe, and let them *be done Decently, and in Order*, as they are prescribed and enjoined. For the particular vindication of which, and the satisfaction of our selves, Dr. Comber's *Companion to the Temple*, Dr. Faulkner's *Libertas Ecclesiastica*, and the late Tracts of the London Divines are fully sufficient, and principally necessary, which I heartily recommend with all honour and submissive experience. But at present (just mentioning them) I only design to plead for our Duty in general; And that I shall do

First, With reference to the exercise of the Spiritual Court Power.

Secondly, By way of address to our selves of the Clergy, with relation to the Dissenters. Thirdly,

Thirdly and lastly, To our Lay-Brethren, of the same Communion with relation to their Uniformity and Reverence in publick Worship; shewing the *Decency and Order* of our several Offices and Parts; and in all the excellent Constitution of our Church.

First, As to the Spiritual Power of the Church, (notwithstanding Mr. Selden's and Mr. Hob's civil Jurisdiction of it,) It is of Apostolical Antiquity and Descent; when at first all the Churches being incorporated under the same Numerical Constitution of Government, making but one Community, had their Elders to take immediate cognizance and inspection of them, with subordination to, and dependance upon the Apostles; answerable to whom (I humbly conclude) that our Apostles the Bishops have their Representatives, their Delegates and Vicars, Arch-Deacons, and Diocesan Chancellours, in the Canon Law termed *Episcoporum Oculi*; to whom is deputed the power of Excommunication, Injunctions of Penance, to reform the abuses and irregularities of Parochial Churches: For though the Universal Church, as such, is built upon a Rock; yet Particular Parish Churches are liable to Dilapidations, so that the Church must unavoidably decay and  
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perish, if she be not supported and maintained by such advantages, as other Communities and Corporations are, *viz.* a Charter and a Power to defend her self, and allay all heats by wise determinations, to moderate and amend what is amiss by prudent Admonitions, Paternal Censures, and Fraternal Correptions. The holy Scripture laies down the Fundamentals of Doctrine in particular Commands, but the Discipline and Circumstantials of *Decency and Order* in general Rules. And further, besides the Antiquity of this Power derived from the Apostles, and the reasonableness of it from the nature of all Communities; there seems to be another, but too little urged and considered, namely; that a tender observance of it, and due obedience to it, would prove a fair Title to salvation. For the Spiritual Power is exercised upon the Consciences and Souls of men, and refers to the happiness of the other world; as the Civil Temporal Power awes the outward man, and relates to this present life. Our Saviour first invested St. Peter, and in him the rest of the Apostles, and their Successors with his Power, by his *Congé D'eslire* by the Charter and Patent of the Keys; and how can the Keys of the Church to let in, and shut out, be called *The Keys of the Kingdom of Heaven,*

ven, Matth. 16. 19. except there be a necessary Relation and Conformity between the Communion of the Church on Earth, and the Kingdom of Heaven : The Christian Church as a Church, has not any Secular coercive Power, therefore how shall it defend and protect it self against the conspiracies of Men and Devils, if it hath no Spiritual Power neither ? And that it cannot have, if the Communion of the Church be so indifferent a thing, that men may be saved as well out of the Church as in it; for who then will regard its Unity, value its Discipline, or respect its Authority; and why may not Schismatics or Dissenters (though upon other accounts they may pass in the world for very plausible men) be censured for their Schism and Nonconformity, as well as Rebels for their Treason and Disobedience, whatever other good qualities they have ? the reason of both is parallel, the Government in Church and State is so Essential to our quiet and peace, that the disturbers of them are not to go unpunished, and Schism is so much worse than Rebellion, as the happiness of the Soul is of greater concern than the welfare of the Body. Thus I have just touch'd upon the reasonableness and usefulness of that Power which hath been so lately slurr'd and defamed by the Black

See the  
Vindicati-  
on of the  
Defence  
of Dr. Stil-  
lingfleet.  
Chap. 3.  
p. 120.

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Black Non-Conformist of Colchester, who in the heat of Greek and revenge, resolved to lessen and scandalize the Power that he feared, for which he was fairly Surrogated to those Censures, which he censoriously undervalued : The necessity of exercising of which Power, is grounded upon this general Reason, Because if the Bishops eyes do wink and connive at the Irregularities of private and single Members, by that they are made the sins of the whole Body, and though the Account and Tryal of particular Persons may be prorogu'd and put off till the last great Visitation, yet Societies and Corporations having no resurrection in the life to come, may justly dread and expect to be punish'd and judg'd for their Exorbitances in their present State and Community.

Secondly, By way of address to our selves of the Clergy.—Now adayes when Condescension, Comprehension, Toleration and Moderation are so stiffly pleaded for, and cryed up, some Dappled Py-ball'd Conformists, and half-way men of the Laity, Oating and crying about, nothing but the Church of England, the Security of the Government and His Majesties Person, till you bring them to that *Sciboleth* and *Test*, ( as now by Law established) which they cannot relish, the 35th. of Elizabeth,



Elizabeth, and the Oxford Act about Corporations being in it, do wonderfully expect a compliance on our parts, by dispensing with the *Decency and Order* of the Church-Service; they are a sort of *Trimmers*, who are for any Tooth, turning their hands to every Face and Beard of Religion, and can split a hair betwixt a Church and a Conventicle; this is the Composition of those we call *Moderate Men*, which is but a soft *Trimming* phrase for Knaves and Juglers in Religion; and are so far from being instrumental to compose our Divisions, that they rather animate and credit them; and it is upon their Accounts that there is a new Distinction set up amongst us, viz. *A Court and a Church of England, as well as a Court and a Church of Rome*; and for any Clergy-Man to comply, and humour such persons, is a kind of playing booty between the Laws and them. For he that takes upon him to abate of his Duty, and moderate his Oath, violates it, and sets himself above the Laws and the Act of Uniformity, to dispense with the Obligation of which, as to the use of those things enjoined, it is not in the power of any private person: The usual Characteristick of a moderate occasional Clergy-man is this, He is one, who when a man is put to a pinch or strait upon the Sacrament, for an Office and Qualifica-  
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tion, will stoop and comply more for easiness of a tender squeamish Conscience than another, one who will not scruple to marry without a Ring, to baptize without the Sign of the Cross, God-Fathers and God-Mothers, bury a Corps with a Consolation and *Extemporary Harangue* of his own, administer the Sacrament in any posture, Church Women in a private house, which (pardon the Digression) is as contrary to the End, as to the Name of the Office, and renders one Verse of the proper *Psalms* improper and impertinent, which expressly tells us, *She pays her Vows in the presence of all his People, in the Courts of the Lords House*; and is directly contrary to a Council, as Dr. Comber in his Introduction to this Office tells us in these words, viz. *It is decreed that the Priest do not go to the Woman's house to make the accustomed Prayers there, no, not though she be so weak, as not to be able to come to Church.* — And the Reason hereof is evident, because she may stay till she is stronger; she is not obliged to come at a certain time, but only so soon as she is able. Therefore thus to gratifie the Humours and Fancies of all Parties, and to comply with them by condescensions of this nature, is an unaccountable and unwarrantable kind of prerogative which any person arrogates to himself; and if there

See Dr.  
Comber's  
fourth  
and last  
Part. Pag.  
513.

Council 3.  
Mediol.  
Cap. 5.  
Binian T. 4.  
Part 2.  
Page 417.

See Dr.  
Fuller of  
Moderation.  
Page  
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there be any such; they have a great share of the Vice of Moderation, but little or none of the Virtue; such Persons are not to be looked upon as steady, faithful, and honest in their Function; I do not certainly know that I have any such Neighbours, nor can I accuse any Minister whatsoever, but do believe them to be as Regular, Conformable and Loyal in this County as any; from such an occasional Moderation therefore as shall over-awe us to relax these Obligations of *Uniformity, Decency and Order*, which we are under, to gratifie and claw with either the Pride or State, Perverseness or Preciseness of any Person whatsoever, *Good Lord deliver us.* Seeing we Clergymen have by private Subscriptions at our first Admission into holy Orders, consented to use the Form in the said Book prescribed in publick Prayer and Administration of Sacraments; and likewise upon our promotion to a Benefice or Cure, stand obliged publicly in the face of the Congregation, on some Lords Day within Two Months, to declare our unfeigned Assent and Consent to the use of all things in the Book of Common-Prayer, contained and enjoyned; and likewise by open Declarations and Solemn Oaths to our Diocesan, bind our selves to the constant use of the Rites established by Law, to confirm and

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incourage us in all. It was resolved in 1662. Feb. 15. *Nemine Contradicente*, (That it be presented to the Kings Majesty, as the humble Advice of this House, That no indulgence be granted to the Dissenters from the Act of Uniformity.) From all which, it may be undoubtedly concluded, that nothing less than a strict, close and impartial performance of our Duty, and a constant, steady Conformity is required on our parts; and that no one can dispense with himself; to be so easie, courteous and tender to a Fanatick, as upon his request and account, to adulterate my Conscience, to violate my Obligations to God and Man, by being treacherous and unfaithful to the Church which I have espoused, is such a piece of Good Nature and Obligingness, as I cannot apprehend, nor shall ever practise; I am confident such Actions would be a reflection upon the Constitution of the Church, as if her Canons and Injunctions were too high and severe, and needed some Allowances and Abatements. — It's true, if it were left to my choice to perform or not perform all the Offices of the Rubrick, and I out of Humour, Peevishness, Ambition or Malice, would not stoop to the Desires of a Parishioner, by dispensing with them, such a one then might upon some plausible grounds impeach me as uncivil, morose,

morose and churlish ; but since we stand ingaged as we do, it would on the contrary in my judgment, be very unkind and unreasonable on their parts to stand upon't, and highly blameable and unlawful in us to grant it : For as we ought to give none offence, neither to the Jews, nor to the Gentiles, ( as they plead : ) so neither to the Church of God, 1 Cor. 10. 32. Which such a compliance as this would do. Whatever Religion or Party a man owns, and espouses, so he be steady and hearty to his Profession, he is more to be valued and regarded, than he that gives Security for his Conformity, and after he hath obtained his Ends (by Preferment) plays booty, fast and loose ; for of all sorts of men, the Semi-Conforming Conformists are least to be esteemed, who to keep their Benefices, have complied with, and humour'd the Religion established, though in their hearts they are uneasie under it, and by their occasional Administrations endeavour to weaken it, as far as they dare ; all who are just such Friends to the Church of *England* as *Joab* was to *Abner*, when he took him friendly by the Beard and kiss'd him, and betray her as *Judas* did his Lord with a kiss.

To be moderate, is not to be indifferent in doing or not doing what is required ; or an omitting what

what is matter of duty, or doing quite contrary; as those who make their Appeals for moderation would understand, and have it to be a remission of the Obligation and Observance of the Laws, as if the Terms and Conditions of our Communion were very unlawful, very immoderate and inexpedient.— No, but with respect to Law, it consists in supplying that by right reason, which is not provided for by the Law in written words: In such Cases as the Law-Giver (could he have foreseen) would have provided for. But in the present Instance there is nothing but what the Law-Giver did foresee, and provide against: Benignity or Tenderness of Nature, is not to exclude Justice, and in these Laws which relate to Ecclesiastical Policy, and particularly the Administration of Publick Worship, there is to be consider'd a Justice to God, as well as to one another, because it is his Worship and Service which is to be performed, and the Justice which we owe to God cannot be satisfied, nor his Honour consulted, unless all things be done *Decently and in Order, because he is the God of Order, and not of Confusion*; and that all things be done so, some certain Rules are to be prescribed and observed, and not to be dispensed with by the mistaken Pretences and Notions of Modera-



Moderation. — And this Church of ours, deserves our steadiness and constancy, as it is by 32 Acts Established; by great Learning and Charity Reformed; by the Example and Zeal of the Supreme Power Maintained; by the Word of God, and the Blood of Martyrs Tryed and Adjusted; In its Doctrine, Orthodox; In its Liturgy, Devour; In its Government, Apostolical; in its Constitutions, Reasonable and useful; and in its Ceremonies, *Decent and Orderly*. A Church that does not trespass upon the *Regalia* of Princes, nor imposeth upon the Faith of Christians. — And nothing can keep out Popery so effectually as a conscientious and undaunted adhering to it, as a being firm and true to the present Establishment till our Governours shall see fit to make any Alterations.

—— But further to inforce our Moderation, We are told that we of the Clergy *that are strong, must bear with the weak*. But why must our Dury be less'ned by any Obligation to comply and comport with the infirmity of the weak? *When these Obligations (to obey Authority) and to yeild to the weak, meet together, and both cannot be observed, the last, which is certainly the less must give place; and we ought to bear a greater regard to our Publick Governours, than to our Private Brethren, and to obey them, rather*

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rather than to satisfy these, for a Governour is a Brother too, and something more; and Duty is Charity too, and something more; and the Publick Interest is more valuable than any Private Concern.—— It's true, Indeed when a Person comes to me very seriously, and acquaints me how he hath been Educated in such a Perswasion, and his Ancestors before him, and that he has done what he could by Prayers and Books, by Thinking and Discourfing to search out the Truth; and after all Inquiries he is not able to apprehend that he hath any Reason to change his Opinion; I say, when such a Person from the bottom of his heart, sincerely declares he cannot discern things as others can: A man that is strong, *i. e.* One that knows what is lawful and unlawful, ought to consider and pity such a mans weakness, *i. e.* ought to take notice of him with a great deal of civility and kindness, affability and mildness; not to triumph, Lord and Domineer it over him, but by all fair means endeavour to reconcile him to the Church.—— Though in common observation, it is a strange Mystery, if what these weak Brethren pretend be true: Take one of them out of the Church, and they shall tell you, *That a Tree is a Tree, and a House is a House*, and judge of such things as Metaphysically and

and Distinctly as another man, and yet take him into a Church or a Steeple-House, (in his own Phrase) and you cannot convince him, but a plain whited Wall is a Carved or Molten Image; and this seems to be the plain Case, viz. That in Worldly Concerns and Affairs, they should be as Judicious, Discerning, and Intelligent as any others, but in Religion very untoward, odd and untractable; as if Religion, which designed to enlighten mens minds and understandings, should darken and eclipse theirs; this gives a shrewd suspicion, that it is rather wilfulness than weakness in them, whilst they plead they are weak at one time, and take it ill if you confer with them as such, at another.—I can hardly be perswaded, but those *Venetian*, or Commonwealth Protestants, for all their pretended love and even dotage upon Parliaments, value them the least of all Mankind: For there is never a day they rise to go to a Conventicle, in which they do not break a matter of 20 or 30 of their Acts; and therefore no wonder if they endeavour to pull down the power of those Laws which they fear and hate: Instead of rooting out Popery, which is Militant in *England*, Triumphant in *Italy*, and disguised in *France*; they would reduce Episcopacy under the Mask

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of *Tantivism*, to the Primitive condition of *Timothy* and *Titus*, to be poor and persecuted, root and branch; and the same Spirit that posted so many honourable Patriots for *Straffordians*, would now expose them as *French Pensioners* and Arbitrary Tools, and by their Seditious and Virulent Libels, sacrifice them to the odium of the *Profanum Vulgus*.——Amidst all their Clamours for Toleration, I wish they would but seriously consider these following Particulars:

First, That the Model and Constitution of any Government, can never provide against all the petty Exceptions of every particular Person, and to make the most of our innocent Ceremonies, there are but six in all: (*Viz.*) *Bowing at the Name of Jesus*, *Kneeling at the Sacrament*, *Ring at Marriage*, *Godfathers and Godmothers*, *Cross in Baptism*, and the *Surplice*; and the two last, the Laity have no more to do with than to be present, and see them used by the Clergy, all Decent and significant Helps and Ornaments of Devotion; which I shall but just mention, and proceed to tell them, That it is impossible all Dissenters can be satisfied, for all come in with an equal cry and loudness, and that Plea will serve a Papist, as well as a Protestant, may tolerate Idolatry as well as Schism; and little do most believe.

believe and know, that His Majesties Declaration for Liberty of Conscience 15<sup>th</sup> March 1671 was promoted chiefly by the Lord Clifford, a profess'd Roman Catholick; and presently closed with, by that Noble Peer of three Names.—And as violent as they pretend to be against the Papists, I remember Dr. Pierce Dean of Sarum, in his Sermon of Schism, Page 46, 47. in his Decad of Caveats, makes a Schismatick worse than a Heretick in these words, *An Heretick, as such, does only offend against Faith and Truth, and keeping his error to himself, is no body's enemy but his own, is a Regular Citizen, and a good Subject, living friendly with his Neighbours, and in an Uniform Obedience to his Superiours, whereas a Schismatick as such, does also offend against Peace and Charity, and cannot possibly keep his Schism to himself, because it is publick in it's own Nature, but affronts the Governours, sets up Altar against Altar; a Conventicle, against a Church; the one is an active Divider, the other's but passively Divided; the one destroys a whole Society, and the Legislative Power, whilst the other does but violate a particular Law; and a vitious Practice is naturally worse than a wrong Opinion.—* A Schismatick is mostly an Heretick, for he renounces the Ninth Article of the Creed, The Holy Catholick Church, and the Communion of Saints,

See Pacquet of Advice to the Men of Shafsbury, p. 19. and Coleman's Letters.

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and disowns one of the Principal Doctrines of our Religion, i. e. Obedience to Authority, which is injoyned under the pain of Damnation; and Rebellion against the Second Table, is as bad as Rebellion against the First; and Obedience is due to Governours as the Ordinance of God; let their Practices and Opinions be what they will, even to a Tiberius and a Nero; and as Peace without Holiness, is but adherence to a Faction, so Holiness without Peace, is but Hypocrisie; and he that is of an Unpeaceable, must needs be of an Unholy Spirit: If so, why may not an Heretick be tolerated as well as a Schismatick?

Secondly, I wish they would consider, That as the Papists have been earnest Solicitours for the Indulging of Protestant Dissenters, so likewise Julian the Apostate, the bitterest enemy that Christianity ever had, was the man that set up this way of Toleration, sending for the Prelates: *Monebat ut civilibus discordiis consopitis, quisque nullo utante, religioni sua serviret intrepidus; quod agebat ideo obstinante, ut dissensiones augente licentia non timeret unanimam plebem: i. e.* He decreed, That all civil Animosities be laid aside, and that every one might serve God in his own way, without fear or danger, hoping by that License and Toleration.



Toleration, their Divisions would be increased, that so he might have the less Reason to fear their unanimous opposing of his Grand Design, which was to restore Paganism and Idolatry again, as *Aurélianus Marcellinus*, one of *Julian's* Souldiers tells us, *Lib. 22.* which is enough to shew, That this fair and plausible Indulgence, may be design'd for very bad purposes. — Is it not strange then that the Author of *Julian* the Apostate, with those of the same Clan and Covey, comparing Popery with Paganism, should be so violent against a Successour of another Religion, under whom, if he should prove as they pre-judge him, a second *Julian*, they may expect the like Toleration, which they now so strongly appeal for? that dangerous Libel hath strangely tickled the Mobile, who for the choice of Kings, imagine they may come like the Tribunes of *Rome*, with an uncontrollable Veto; what can there be at the Core of this Apostate Author, but a Design to make a *Constantine* miserable, for fear that *Julian* may succeed to bring on a present evil, which is sure and incurable, to avoid one that may never come? what is he but a *Doleman*, or *Robert Parsons Redivivus*, who in the Days of Queen *Elizabeth*, wrote against the Succession of King *James*, because his Religion

Religion did not please the Papists, whose Maxim was; That all Monarchies are *de jure* elective? What does he but set up *Lancaster* against *York*, by pleading some dubious Titles against a settled Succession? according to him, we must make our Kings by an Army, as the *Roman* Emperours were commonly established, or come to a Pole and *HUSSA'S* for them; what a strange consequence must it needs be, to draw an Argument from the State of the *Roman* Empire in *Julian's* time, when Laws were made by Arbitrary Edicts, to such an Establishment as ours is? I could be more particular in examining this *Diana* of theirs; but it would be much a Digression and Apostacy from my Text; I have so far spoken of it at this time, because the Author is put upon our Function to credit his Libel, but whatever he has been, he ought to be look'd upon as an Out-lyer, and a blown Deer, to be avoided by his own Herd, and the preferment he gets by it (to use his own Phrase) may be put in his eye, or be paid for it over the left shoulder.—For our Church (thanks be to God) as *Constantine* left a Religion, which neither the Malice of an *Arian* Son, nor the Policy of the new Apostate could extinguish, is established upon such a Foundation, as neither *Popish*,

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nor *Pagan*, nor *Mahumetan*, nor *Commonwealth* Successor, no not the *Gates of Hell* and *Rome*, shall be able to prevail against it. It may be persecuted, as it was under the *Pagan* Emperours; it may be laid in the dust as it was in the late times, but all the Art and Malice of Apostate Men and Devils, can never alter the Establishment of it, and those that endeavour it deserve a *Julian* to grant them a Toleration, that are so uneasie under a *Constantine*, who made his Edicts against it in the Fifth General Council held at *Constantinople*.——

The Church of *England* would be glad of the favour and protection of Princes, but it is her Credit and Glory, which they would make her Crime, that according to the Apostolical Primitive practice, she will not purchase this outward Establishment, at the rate of Disobedience and Rebellion: She leaves that to the *Pope*, *Jesuit*, *Munster* and *Geneva* Christians; She is no more concerned for the Succession of a *Decius* or a *Maximinus*, than a *Titus*, so as to endeavour to alter it by unlawful Acts; the holy Gospel it self, nor Religion, is to be advanced by wickedness and unwarrantable means; we must not out of zeal to the honour of One Commandment, break the other Nine; we must not (like the too officious *Uzza*) extend

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our assistance and helping hand to the stumbling Ark, and tottering Church, beyond our Duties and Commissions, beyond God's Laws and Commands; In a word, We must not do the least evil, though the greatest good may come by it; for that is but distrusting God, over-acting Religion, and serving our own ambitious Designs.— Though we may do all we can as Christians, and honest men, to avoid Persecutors and Tyrants, yet since we can no more choose our Governours than our Parents, and that we may as well renounce the one as the other, upon the account of Religion, we ought to pay all Obedience to Gods Ordinance.——It's a strange thing to observe, that were a man as exemplary for Piety, as St. Paul; as great an Advocate for Christianity, as Tertullian; and as good an Apologist for the Reformation, as Bishop Jewel; they would Transubstantiate him in an instant to a Jesuit, because he does not wholly spit his Choler and Blegm against that Transubstantiate Religion, but preaches up Obedience to the King, and his subordinate Ministers.—May they not with as much Justice and Modesty challenge and impeach Christ and his Apostles, and charge them with the Guile of setting up *Pagan* and persecuting Successors, because they did

did not injoyn their Christian followers, to Preach, Write and Fight them down; — But we have already seen, that neither a Popish, nor Commonwealth Successor, have been able to ruine the Church; and her Innocence, as it is her Glory, will be her Protection, and in a short Revolution her Triumph too. — But further, they urge another plausible Popular pretence from the Example and Constitution of the States of *Holland*; and is it not well remembred, what an impious Ravage these sort of Creatures, made at first in *Germany*, till they were casheer'd by open force? and then afterwards when the Reversion or Remainder of that *Colluvies*, came to discharge and disembody itself into that Amphibious Quagmire of *Europe*, the *Low Countries*; what Blasphemy and Confusion went along with it? till they were forced to have a standing Army over them in *Holland*, a State-Padlock upon every Pulpit, and their Teachers upon the good behaviour; for there they are Pensioners altogether upon the States Pay, and have no other Tenure, but *Durante Beneplacito*, whereas here we have our Free-holds, nor to be ejected, deposed, or suspended, but in a Legal way. — No Conventicle Doctrines are suffered there; no praying to God for the raising up of the Spirit of Testimony, i.e.

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of Contumacy and Rebellion ; if they keep to their Texts well and good , but if they come once to la unch out into Politicks and Problematical Discourses upon the Extent of Civil Power, away with them *Marshal de snap to Erebns*; (and this I have good reason to believe , from my acquaintance with some of their *Dominis* or Pastors ; ) and what came on't when they cry'd, *Come out of Babylon* , and whip't away with the Gospel into *New-England* , under the colour of flying from Persecution ? did they not fall into the highest degree of persecuting one another ? to my own observation in *New-England*, they will not allow Toleration to *Brownists*, *Anabaptists*, *Antinomians*, and *Quakers* , of the last of which Sect not many years ago, they Ketch'd and Snicked up two or three , one of whose Names I have some reason to remember, from my acquaintance with her Son, now living in *New York* in *America*.— And Mr. *John Cotton* himself, one of their preciousst men, was against Toleration, as appears by his Letter to Mr. *Roger Williams* of *Providence* in *New-England*, who was banished for holding some contrary Tenets, which Letter I have in my hands, more of which we may read in the two first Pages of the Dissenter's Sayings, collected by the Industrious Loyall, Mr. *Le Strange*:  
All



All which, I shall sum up with one remarkable Instance; *Viz.* That the *Presbyterians* denyed His late Majesty the benefit of His own Chaplains in His Family, for the exercise of Religious Offices, and as they debarr'd Him the use of the Common-Prayer whilest He was alive, the *Independants* would not allow Him to be buried by it when He was dead. And of what a strange fiery Spirit were they, who at *Chichester* in the year 1642. pick'd the very eyes out of the Picture of *Edward the Sixth*, in revenge for Establishing the Book of Common-Prayer? Let them but reflect upon their own Demeanour, when they were in Power, and then be as loud as they please for Moderation, Tenderness, Forbearance, and Condescension.——But again, I wish they would consider the Opinion of the Excellent Dr. *Tillotson*, who in a late Sermon as I remember, declares himself in this sense, *Viz.* That all, that Persons of a different Perswasion from the Established Religion may do, is, to enjoy the private exercise of their own Conscience, and not publickly to attempt to Proselyte others, (though they are never so confident and peremptory, they are in the right) till they can justify themselves by extraordinary Miracles, as the first Preachers of the Gospel did, or the Providence of God makes way for it, by the permission of the Supream Power, and so

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long they ought not to disturb and affront the Establish'd Religion of a Nation, though it be false ; for they may as well travel into the unciviliz'd and Heathen, and Popish parts of the world, for no Difficulties, Hardships or Inquisitions, ought to daunt and stint the Obligations of Conscience, it is so far from that, that it rather makes men pull off the Mask of Disguise and Hypocrisie of it.— And certainly, After that men have Disputed, and Scrupled, and Written what they can, if they are not willing to comply with some things quietly, which they do not approve of, they must hurry themselves into Mr. *Hobb's* State of Nature, or Calculate their Consciences for the Latitude of an Utopian World ; they must look for more perfect Creatures than Men, for there will be Defects in all Humane Constitutions, there will be variety of Judgments and Opinions, even in such things which God himself hath Revealed and Established, and after never so many Turnings and Alterations, we shall be as far from a Fixation and Settlement as ever ; if we will not be satisfied till all things exactly suite, jump, and correspond with our Reaches and Desires ; for the very best things, the greatest and clearest Truths are, and always will be obnoxious to some Cavils and Objections ; and I presume we may positively declare, and safely vouch,  
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That our Law-Givers will allow of any Expedient for redressing of Conventicle Grievances, when all the Sectaries will pitch upon what to ask, viz. *Upon that which will make us all one according to Christ Jesus.*-- Suppose a Covey of Rogues, Strolers, and idle People, should cry out, They were persecuted by the 29<sup>th</sup> of *Elizabeth*, the 1<sup>o</sup> of King *James*, and the 24<sup>th</sup> of this King; and some Wheedling Religious Juglers, should whistle them into Conventicles upon pretence of Conscience, and preach Community of Goods to them, as the *Anabaptists* did at *Munster*; or pulling down the Nobility and Gentry, as our *Levellers* did in the days of Commonwealth; or that to pay Rent and Taxes is Popery and Tyrannical; by the same Reason, the dry *Quakers* will pay no Tithes, because *The Earth is the Lords, and the fulness thereof*, and the Faithful had all things in the Apostles times: Must these men be favour'd and suffer'd because they say, it is for Conscience sake? Grant it, and the work of the Government is done; for what should we be the better for Laws, when every Offender carries his *Superfedeas* about him, by having the wit to disguise the Conspiracy, and call it a Scruple? and we are come to that pass, that the very Doctrine of the Gospel is in great danger of being impeach'd.

OR:

or bound to its good behaviour; Huge tampering there hath been of late with the 13<sup>th</sup> Chapter to the *Romans*, and 2<sup>d</sup> Chapter of the 1<sup>o</sup> of *St. Peter*, to make these two Apostles recant their Evidence, as if these two Epistles deposing Obedience to be due to Magistrates, would not stand good, or prove Canonical upon Examination; and probably, if it should come to a Push or a Pole, we might be afraid of an *Ignoramus Jury*, or an *Index Expurgatorius*.—For they are reputed but malignant Texts and Chapters, if they are not Paraphras'd and Applied according to the Expositors of *Sion-House*, *Geneva Notes*, *Smeectimnuus* or the *Committee of Safety*.—Nay, But to grant and allow these Pleas of theirs, yet would they but consider further, That though Separation were in it self Lawful, there would not be many that could Seperate Lawfully, because there are not many, scarce one in twenty, are able to know and comprehend the Terms of Communion; or do sincerely, and without prejudice, peruse and measure these Arguments that are used on both sides for the Church, as well as the Conventicle, and he undoubtedly Divides and Separates without a Reason, who does not understand the Reason and Grounds of his Separation; and how can he know whether there

there be a just occasion for it, who Dissents and Separates before he impartially and equally examines what is offer'd *Pro* and *Con*. As that Person is accounted perjur'd and forsworn, who deposes nothing but what is true, but without knowing it to be so: What *Spiritual Dragoon* of the Army-Colledge, with all his *Polemical Drumming-Divinity*? what *Mechanical Hammerer*, or *Penny-wise Retailer* of holy stuff, who scarce either study or think, can be supposed what is meant by *Symbolical*, *Antichristian*, *Idolatrous*, or *Superstitious*? And as for the Learning and Parts of their Teachers, they are as incompetent and ignorant Judges of their being in the right, as they are of the Controversie; yet these kind of men swagger and bluster about Predestination and Election, as boldly and imperiously as the tallest Doctor of the Tribe.--From all which, one may think it more safe for them to be under the Ministry of those Teachers, who are set over them by the Laws of the Land, and the concurring Providence of God, because then if they Err, it will be an Error on the right hand, for Obedience will be their Excuse.—But whilst they are so perverse, they are worse than *Hobbiſts*, for *Hobb's* himself, though he had no great Opinion of Religion, yet thought it something considerable

able, when it became the Establish't Law of a Nation; for if to act according to our Belief and Perswasion, be sufficient to answer for, and justifie us, then an honest Jew, Turk and Indian, are as acceptable to God, as the best Protestant; and all Religions in the world would be indifferent, then they who crucified Christ, and persecuted his Apostles, believing they did God good Service, were very Godly men, all which shews how necessary it is to inform our selves very well, and observe this general and undeniable Rule, viz. *Not to neglect any thing which God has commanded, nor to do any thing which he has Prohibited; and where he has not Determin'd, to acquiesce in the Determination of our Superiors.* In sum, If they really pretend weakness (as far as I may judge of the Temper of our Clergy) I dare vouch, That they will not Refuse nor deny Communion with the weakest Brother; but the Case is quite otherwise, than that in St. Paul's dayes; the Weak refuse Communion with the Strong, which shews this Weakness to be Willfulness and Hypocrisie, and to aim at the unsettling of our Decency and Order, which I hope we shall all stand by, till our Governours shall see Reason to make an Alteration.

Lastly



Lastly, By way of Address to our Lay-Brethren of the same Communion: Of these, there are two sorts, the One Irreverent in Publick Worship, the Other Irreverent in Publick Houses; the latter of which, His Majesty hath taken notice of by a late Proclamation, in these words, *There are a sort of men, of whom we have heard much, and are sufficiently ashamed, who spend their time in Taverns, Tispling-Houses, and Debauches; giving no other evidence of their Affection to Us, but in Drinking Our Health, and inveighing against all others, who are not of their own Dissolute Temper, who in truth have more discredited Our Cause by the License of their Manners and Lives, than they could ever advance it by their Affection and Courage.* And this is but too true, that many whose Arms and Affections wait upon the Royal Standard, yet fight against it more effectually by their Sins; like the Souldiers of Ptolemy, the last of that Race, while they followed their pursued King, sunk the Vessel in which he was embark'd. Such by their Debauchery do so make a mock and sport of sin, Affront and Blaspheme God, Burlesque and Ridicule Holy Things, and serious Persons, that many are e'en afraid to appear Sober and Strict, lest they should become the Objects of their Drolling and Buffoonry, and be run down by those

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who

who think every thing Witty and Taking, that is Impudent and Prophane; which certainly is the easiest of all, as consisting in such bold Allusions as any man may make, who has neither Modesty nor Grace.

And what Wise-man admires his Wit, (though never so salt) who abuses his Prince, his Father, or his Friend. It is not wild Huffing and Hectoring, Swearing and Drinking for the King and the Church; it is not our Cursing the Papist or Whigg, that will do us any Service, or them any Harm. Though such men add to our Numbers, yet they lessen our Reputation, and incense God against us; and if the different mockeries of Hypocrisy and Prophaneess, should stand for Victory, who knows but God may rather countenance and shine upon the shadow and resemblance of Religion, than upon the wanton contempt of all that is Religious and Good; that Scribes, Pharisees, Hypocrites in Masquerade, may have the Preference and a Toleratation before the Sadduces and Libertines, who live as if they believed neither a Spirit nor the Resurrection, neither Heaven nor Hell.

Since it is the Favour of God, and not the huffing Toryism of Men, that Protects and Guards the Royal Throne; what Assistances and Advantages  
can

can be hop'd for from those Persons who bid  
Defiance to God, upon whom all Safety and Suc-  
cess depends. We must *Fear God*, as well as *Honour the King*, and by joyning Religion to Loyalty,  
Reverence the same Power in both. *If ever His Majesty* (says Dr. Fowler in a late Sermon) *and the Church should be again set upon by Scribes and Pharisees, God grant us better Assistance than that of Publicans and Sinners; for how can they be good Protestants, who are bad Christians.* The other sort of Persons, who appear so zealously against Whigs and Fanaticks, seem to be very Grave, Sober, but yet very Irregular, Nonconformable, and Disorderly in their Behaviour at Publick Prayers. As the former is too Brisk, this is too dull in Religion; and notwithstanding all his zeal against Dissenters, he is much the worse Fanatick of the two. For many of our Whiggs, though they are against Ceremonies, and Bodily Worship, yet they seem and appear very serious and earnest in their way: And this looks more like Worship, than when Men Loll and Léan, Stand and Gaze about them, Laugh and Whisper at their Neighbours, which bewrays Vanity and Lightness of Mind, and how Conformable soever they are in their Responses, it is downright Prophaness. And by this one would think

they were Fanatical too; and believe that God does not much regard the Worship of the Outward Man; for bare Standing and Kneeling in Publick Service, does not make it Worship, unless it be perform'd with Gravity and Seriousness, with Decency as well as Order. It is the visible appearance of External Devotion, that must Grace the External Bodily Worship: And certainly did men heartily believe, that God and his holy Angels did look upon our Actions, it would awe them to a greater Seriousness and Devotion; and either make them afraid to come to Church, or more Reverent when they do.

And thus I have done with my Text. I am sensible that speaking of these things may offend some Men, who gravely bid us *Preach Faith and Repentance, Jesus Christ, and him Crucifi'd, and not to meddle with matters of Government*; But I rather think it our Duty to make some amends for that great mischief, that was done out of the Pulpits in the late Times, by contrary Talk and Insinuations. And if this be our Greatest Fault, God grant we may all live under this Disgrace, and dye under this Ignominy. But I hope the publick opportunity of this Place, as I hold my self both in Conscience and Subscription oblig'd, will plead my Pardon, if I have

have gone beyond the Measures of Decency and Order, by going beyond your Patience and the Time.

Both which I commend to the God of Order, the Bishop of Souls, that in the great day of Visitation he may find us all like good Stewards, with our Houses set in Order, and our Souls Decently fitted to appear before his Spiritual Court in Heaven; which that we may be, The Peace of God, &c.

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